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The Christian Herald.

VOL. X.

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No. 1.

Miscellany.

For the Christian Herald.

THE PULPIT AND THE PRESS.

How wonderful are the works and ways of God in his moral government of this fallen world! How rich the displays of his wisdom and goodness, which strike the eye on every hand, and challenge our warmest returns of gratitude and praise! To the indulgence of these reflections, I beg leave to invite the readers of the Christian Herald, as a suitable exercise to commence the present volume, and immediately precede the devotions of the closet. To the serious contemplative mind—to the heart susceptible of the impressions of Divine truth, and glowing with love to God and man, no subject can be more interesting. It is calculated to awaken a spirit of humbling, grateful, animating reflection, which, in its wide range, will take in present enjoyment, remembrance of past mercies, and anticipation of future blessings.

The government of God is as benevolent as his nature—unchangeable as his being, and unlimited as his works. It is the united display of all his perfections, in the production of their proper fruits. It is that sensible medium by which the Divine character is diffused and acted out. In a word, it is the visible portraiture of the invisible God, drawn by his own hand, and corresponding; in all its parts, with the most perfect exactness to its infinite original.

In meditating upon the infinite goodness of God to man, as displayed in the fruits of Divine benevolence, my attention is arrested, and my mind absorbed, in viewing the means of knowledge which his wisdom has appointed, and his goodness bestowed; to enlighten the ignorance, counteract the depravity, and insure the happiness of miserable man. Among these the *Pulpit and the Press* stand pre-eminent. These are, confessedly, the grand means of diffusing the light of Divine truth—of extending the knowledge of gospel salvation, and recovering a sinful world from the ruins of apostacy. Without them all other means would be totally inadequate, weak, and inefficient; and the benevolent heart be left to sigh in vain over the perishing heathen. The kingdom of God is a kingdom of means, and those which he hath chosen and appointed are the wisest and best; and those only by which he will effect the purposes of his grace. That a preached gospel is a Divine institution, is a truth attested by God's word and providence, and sealed by the witnessing agency of his Spirit. Long and ineffectually were the means of human inven-

tion tried, by ancient heathen philosophers and moralists, to meliorate the state of the world, and recover sinful man to virtue and moral goodness. And how slow and circumscribed, too, was the march of all their means—with no other vehicle of knowledge but *manuscript* communications to diffuse their false light. Few only could read, and few of them possess books. But, lo! the kindness of God our Saviour has appeared. A preached gospel was instituted—the invaluable, Divine art of *printing* discovered, and has become a common blessing through the civilized world. “For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.” Preaching the gospel is a Divine institution—*printing* it is no less so, as it is a necessary accompaniment, an essential part of the same plan, and indispensibly requisite to give effect to the same end. The one was instituted by God’s *word*—the other as clearly appointed by his *providence*. They are kindred offices. The *Pulpit and the Press* are inseparably connected, and as it were, identified in each other. The press is as necessary to the pulpit, as agriculture and the arts are to commerce. The Christian minister and the Christian printer march hand in hand—mutually support and strengthen each other—are fellow-labourers in the same service, and for the accomplishment of the same great and important end. Whatever may be said in commendation of a preached gospel, (and it cannot be too highly valued,) necessarily connects with it the services of the press. Whence our precious Bibles? Whence all the religious and instructive books with which the gospel world is so abundantly stored? Whence the means of knowledge to our Colleges and Theological Seminaries? Whence the religious tracts, those “winged messengers” that make their way to the hearts of the ignorant and vicious, and bring the wandering sinner home to his God? Whence those weekly and monthly vehicles of religious intelligence and practical piety which flow through our country in every direction, to instruct and gladden the heart of the Christian, and quicken the voice of prayer and praise in every community? Whence are the six hundred millions of perishing heathen, and the numberless destitute in our own country, to be supplied with the Word of life? Whence the various benevolent institutions of the present day to derive their means of doing good, and of evangelizing the world? FROM THE PRESS. The press, then, is to be regarded with a sacred veneration, and supported with religious care. The press must be supported, or the pulpit falls. A part of our property, therefore, should be considered sacred to the press, as due to God and the Redeemer’s cause. The claim of well conducted periodical religious publications, to the encouragement and support of the Christian public, appears of nearly the same kind with that of the Christian ministry, and to stand, in reason and conscience, upon the same ground.

The importance of the press—the benefits which have resulted, and which are still expected, from periodical religious publications, cannot be more fully illustrated, nor more highly appreciated, than

by taking a view of the present state and prospects of the world, upon the large millennial scale. We live in a wonderful day—in the most interesting and eventful period which the people of God have ever witnessed. Astonishing preparations are rapidly advancing for the most glorious events to the church. Every circumstance in Providence is calculated to excite the prayers, the exertions, and the hopes of Christians. The whole resource of human means is fast exploring—successfully springing into action, in an astonishing scene of new, vigorous, and varied enterprise. Much is already done, and we see the means and the spirit of action increasing with the progress of the work : to effect the great things which yet remain to be done, Missionary and Bible Societies, and various other benevolent institutions, are formed and forming, and pouring their tributary streams into this mighty river of God, till it shall swell, and spread, and water the whole world. The long neglected sons of the Ocean are now receiving Bibles and Tracts, and religious instruction ; and the first fruits of the sea are gathering into the Redeemer's kingdom. The waste places of Jerusalem are rebuilding, and the wilderness begins to blossom. The Holy Scriptures are translating and printing in every language, and spreading to every land. (O ! thank heaven for the blessing of the press.) The missionaries of the gospel are going forth in every direction—traversing trackless deserts, and crossing the widest oceans, to testify the gospel of the grace of God, and publish the glad tidings of salvation to the heathen. The light breaks forth in the East. The morning star of the millennial day has risen. Ethiopia begins to stretch forth her hands unto God, and the isles wait for, and receive his law. The first ripe fruits of the universal harvest of Jews and Gentiles are now gathering. The ransomed of the Lord are returning to Zion, with songs and everlasting joy on their heads. The world's grand jubilee approaches. The gospel trumpet is blown. It will sound long and loud ; it will be heard to the remotest clime ; it will call all nations to the standard of Christ, and the blessings of his salvation. God's truth and faithfulness are pledged. He has promised, and will perform : he will make bare his holy arm in the eyes of all the nations. All the ends of the earth shall see the salvation of our God. " And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High !"

For the Christian Herald.

PRACTICAL EDUCATION.—No. VIII.

Third Letter from SENEX to his Daughter.

MY DEAR DAUGHTER—The object of this letter is to point out the duty of parents, in restraining their children, as "an heritage of the Lord."

I am sensible that you have a husband who is ever ready to aid you, not only in religiously educating your children, but in restraining them. This is more than can be said of every pious mother.

Still I think it proper to press this duty especially upon you. You will daily have opportunities of discovering their particular faults ; and will often be called to act without your husband, when he is engaged in discharging his parochial duties.

I repeat, my dear daughter, that however lovely and promising your children may be, they are awfully depraved. "In their flesh dwelleth no good thing ;" and their "adversary," the devil, "walketh about, seeking whom he may devour." As their mother, you are, in a very particular manner, their guardian ; and as a *Christian*, you have bound yourself, jointly with your husband, to train them up for God. It is your duty, therefore, whenever you see them going astray, to restrain them. The sooner, the better. Avoid the sin of good old Eli, whose "sons made themselves vile, and he restrained them not." He barely said, "Why do ye such things ? for I hear of your evil dealings by all this people. Nay, my sons ; for it is no good report that I hear." Imitate Abraham, the father of the faithful, concerning whom this honourable record is made in sacred history : "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." If all the other children of the village should "walk in the ways of their heart, and in the sight of their eyes," it is your duty, my daughter, to restrain yours. If you would wish to render restraint easy, begin with them early, and strive to form in them a correct taste. If you would wish to keep them from low and debased company, introduce them to that which is good. Always be the friend of your children. Indulge them in reasonable pleasures, whenever it is expedient : when it is not, never yield to their entreaties. Deny, and restrain them, not merely because you can, but because duty to God, and faithfulness to them, require it. Let them see that you act on principle, and seek their best, their eternal good. Tell them faithfully, but in a kind and feeling manner, "He that walketh with wise men shall be wise : but a companion of fools shall be destroyed." Restrain them, therefore, from the company of fools—from idle, profane, lying, trifling, Sabbath-breaking, disobedient children, however correct their deportment may often be in the presence of their superiors ; however worthy and honourable their parents. No sooner are they turned away from those whom they respect and fear, than their very breath is pestiferous ! As the poisonous tree of Java infects the birds and animals that come within the reach of its effluvia, so do their words tend to poison the sentiments and morals of all with whom they associate. "The tongue can no man tame ; it is an unruly evil, full of deadly poison." Children and youth, therefore, of this description, are necessarily corrupting. Concerning them, it may be said, with peculiar emphasis : "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." The evil of such companions cannot be told : "One sinner destroyeth much good ;" how much more, then, may a band of sinners tend to ruin a whole community.

The great apostle to the Gentiles says to all Christians, "This know also, that in the last days perilous times shall come : for men

shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy—without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God—having a form of godliness, but despising the power thereof: from such turn away.” If it is the duty of Christians to *turn* themselves, from evil company, it is undoubtedly their duty, also, to restrain their children.

If the associates of your children, my daughter, are ever so respectable, orderly, or even pious, suffer them not, upon ordinary occasions, to be out late at night. I have always insisted upon this as a fundamental point in the education of a family. Late hours, though they have many votaries, are attended with innumerable evils. They change the order of nature; injure the health of children and youth, expose them to many temptations, and often interrupt the religious worship of families. They likewise tend very much to lessen their real enjoyments: nature is put as it were on the rack. Those who have been out late, often appear the next day unfit either for the service of God or man. They *gape, stretch, and nod*, and can scarcely tell whether they be dead or alive. They hang, for the time being, as dead weights upon their families, and, apparently, make swift progress in the road to ruin.

Your children, like others, are naturally fond of indulgence. They do not like to be singular; and, if left to themselves, would probably go with the multitude. They have a taste for sensual pleasures, and would like as much liberty to gratify their senses as is generally granted to other children. It is probable they sometimes think it quite hard that they are not more indulged. They may plead with you the example of other parents, who rarely correct their children for any misdemeanor; and who, still more rarely, restrain them from the gratification of any desire. In describing the indulgence of these parents, they may enter much into detail: they may tell you of the late sleigh-ride which their children enjoyed; how far they rode; at what taverns they stopped; what elegant refreshments were prepared for them when they arrived at the place of their destination; and how their eyes and their ears were delighted with the transition from the supper-room to the ball-chamber. Here all was gaiety and splendour. The music was unrivalled; the dancing incessant, and unusually genteel. Some who appeared upon the floor were highly celebrated: none more so than the rich young widow, “as gay as a lark.” She had left her little babe to the care of her friends! Every thing was perfectly civil. The whole company appeared disposed to take only a little innocent pleasure. It is true that one young gentleman was rather less sober, after tasting repeatedly the flowing glass; and that two others made themselves quite merry about some of their serious young friends, who utterly refused to be of the party. There were also a few who drew off into another room to play cards, because they preferred that to dancing: but the whole broke up in *good season*, precisely at two o’clock in the morning.

Your children may say, "Mamma, do you really think that there was any thing *wrong*, or even *indecorous*, in all this? If there had been, do you suppose the young widow would have graced the assembly with her presence, so soon after the death of her husband?" They may add, "We are sensible your very precise friend, Mrs. C——, would never have done so, though her husband has been dead twice as long. If only his name is mentioned, she appears as though her heart would break. But as he is actually dead, and it cannot be helped, where would be the harm if she were to mingle with the gay, and share in their mirth?"

You may, my Daughter, with great propriety, reply to your children, by inquiring what good effects resulted from this parade and expense? This turning of night into day? Were the manners, the health, the minds, or the hearts of the company improved? Do you think that after they returned to their respective homes, they found time, or even had a disposition, to read their Bibles, and commend themselves to God? They had barely time to crawl into bed before their families were up. They slept, no doubt, till nearly noon, and arose with aching heads and enervated systems. Neither their minds nor their hands could be employed: so they sauntered away the day, extolling the indulgence of their parents, and relating the wonderful things they had seen and heard. You may say to your children, "How will all these things appear in the hour of death? How will they appear in the day of judgment, when every action shall be weighed in an even balance? Will not the children and youth who are suffered to waste their time and talents execrate their parents for this false indulgence?" And you may tell them, too, with the deepest solemnity, that without repentance, parents and their children will most miserably perish. "Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands." "They shall eat of the fruit of their own ways, and be filled with their own devices:" And at last lament, "The harvest is past, the summer is ended, and we are not saved!"

Many parents, my Daughter, and some who appear to be conscientious persons, wait quite too long before they attempt to restrain or punish their children. They sometimes wait till they have not sufficient physical strength to do it. But, allowing them to be in high health and vigour, there is comparatively small prospect, after the habits become fixed in sin, that any discipline will be salutary. It is wise, therefore, to begin in season, and especially so for mothers. When children are young, they can usually do with them as they please. It is easy to bend, or pull up, a young osier; but no ordinary strength can bend, or pull up, an ancient oak.

The system of managing children, as they advance towards manhood, especially of restraining such as obstinately persist in evil courses, ought, no doubt, to be varied; but government should never be relinquished, so long as they remain minors. However, if parents would begin in season, and, in the fear of God, do their

duty, both in educating and governing their children, I believe, as they advance in years, coercion would be seldom necessary : " Train up a child in the way he should go, and, when he is old, he will not depart from it." I have rarely known an instance where children have been religiously educated, and properly restrained from infancy, of their refusing to be in due subjection, as they increased in years ; but when parents have neglected their duty, and improperly indulged their children, I have seen them, ere they have entered their *teens*, shamefully disobedient and disrespectful, and particularly so to their mothers. I have noticed it more frequently in ignorant, self-willed, vicious young masters, who go and come when they please, and are out late at night, mingling, at pleasure, with those who are older, both in years and in iniquity, than themselves. I have seen such sometimes treat their mothers with an insolence that would be unpardonable were they only speaking to a servant.

If you wish, my Daughter, as I doubt not you do, to be respected by your children, even by your sons, when you shall be old, educate and govern them according to the directions of God's holy word.

Some children may undoubtedly be governed much earlier than others. Wisdom will be profitable to direct. I have usually commenced with mine when they were but little more than a year old ; and, so far as I can recollect, have settled all disputes with them before they were two years old. The conflict has sometimes been long, and frequently very painful ; but ultimate success has been the reward. Whenever I found one kind of punishment did not have a salutary effect, I had recourse to another. A touch with a feather is enough for some dispositions ; others need the sturdy rod.

You may possibly recollect a habit your sister M—— had, when she first began to walk, of throwing herself upon the floor when she was a little displeased, and venting her anger in passionate cries. Much pains was taken to break her, but for a season she rather increased in obstinacy. Looks and words, with her, had no force in them. In one of these fits, I deliberately ducked her in a cistern of cold water. I then laid her gently on the floor ; told her to mind the next time ; gave orders to change her clothes, and went immediately into my study. When I returned from it, I found her very pleasant, and apparently much rejoiced to see me. I have no recollection of ever punishing her afterwards. She has uniformly been obedient and respectful : for many years I hope she has been subdued by grace, and that she will eventually be a gem in the Redeemer's crown.*

* Dr. Witherspoon, in his letters upon Education, which I had not read till long after I had formed my own system, says to parents, " You should establish, as soon as possible, an entire and absolute authority. I would have it early, that it may not be severe. If parents are too long in beginning to exert their authority, they will find the task very difficult. Children habituated to indulgence, for a few of their first years, are exceedingly impatient of restraint ; and, if they happen to be of stiff or obstinate tempers, can hardly be brought to an entire, at least to a quiet and placid subjection : whereas, if they are taken in time, there is hardly any temper but may be made to yield ; and, by early habit, subjection becomes quite easy to themselves." He further says, " I assure you, from experience, that by setting about it with prudence, deliberation, and attention, it may be in a manner completed by the age of twelve or fourteen months."

When you have gained a victory over the evil passions of your children, you must carefully maintain it. This will require much watchfulness and prayer, with faithful religious instruction. If these are neglected, there is reason to fear that, through the strength of their depravity, and the subtlety of their adversary, they will return to their former ways. If they see that you persevere in a course of unwavering duty, they will keep on their guard; and if God should add his blessing to your endeavours, they will eventually fear and love you. You may be assured that it will be the safer way for you, and the safer way for your children, to guard them constantly, by night and by day. "Precept" must be "upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

There is another point, my Daughter, on which I wish to guard you, viz: the reading of your children. There are books so impure that it is scarcely possible to speak of them without incurring some degree of defilement: for who can touch pitch, and be clean? Unless you are vigilant, they may get them through some polluted channel; and while you shall sleep upon your pillow, they may sit up to read them, till the lamp is gone out, or the candle burned into the socket.

There are other books, not directly vicious, which are not worth the reading. They are light and trifling; and not only leave the mind empty, but are wont to render it vain. Those who waste their time in reading them, if there were no world but this, ought not to think of any distinction but what they gain from their *dress*, their *chit-chat*, and their appearance in a ball-room. They are just about to the standard of country fiddlers and dancing-masters.

The best way of guarding your children against such trash is to keep them supplied with profitable books. They must be employed: it is their nature to be busy, doing something. If you do not provide work for them, you may be assured that Satan and his emissaries will not suffer them to be idle. You will find it a great thing to get them engaged in a profitable course of reading; one calculated to enrich their minds, and mend their hearts. They will then, in some good degree, be out of danger. As the Saviour said, in another case, I trust I may say in the present, by way of allusion, "No man having drunk old wine straightway desireth new; for he saith, the old is better."

It is not only important that children be furnished with good books, but that they read them with attention. Children, indeed people of every age, may read much, and after all make but little progress in knowledge. Many hurry through a book as some travellers do through a country, and the knowledge of both is, necessarily, superficial.

It will tend very much to make your children read to good purpose, if you will require them to give you an account of the leading things contained in every book, and encourage them to ask you questions upon those subjects which they do not understand. You will thus gain an excellent opportunity to guard them against error,

and to sow good seed in their opening minds. You will find the exercise pleasant and useful to yourself, and be daily sensible that it serves to strengthen the cords of mutual love and affection.

In a word, my Daughter, be assured that you cannot do too much in forming your children for usefulness and happiness in life, and for immortal glory beyond the grave. God has promised his blessing, as the result of faithful, humble labors. If you neglect to teach them the great doctrines and duties of religion, and, from a false tenderness, indulge them in sin—neither raising your voice nor your rod, to drive them from it—can you expect to meet them in peace, at the bar of God? I entreat you be wise, “while it is called to-day, for the night cometh, in which no man can work.”

I remain, my dear Daughter, with the usual salutations to your husband and children,

Your very affectionate Parent.

Review.

A Discourse delivered before the NEW-ENGLAND SOCIETY of the City and State of New-York, December 22, 1822, in Commemoration of the Plymouth Colony. By P. M. WHELPLEY, Pastor of the First Presbyterian Church in the City of New-York. Seymour. 8vo. pp. 55.

A reverence for the deeds of their ancestors has ever been cherished by all nations. Genius, imagination, and fiction, have been called to aid in inscribing on the rolls of immortality the names of the founders of the proudest empires, at the very time when these empires were in the zenith of their glory; and it would seem as if little could be added to it by recalling the names of an obscure and barbarous ancestry from the slumbers of oblivion. The dust that covers their fathers hides every blemish and weakness; and posterity looks upon them with a partiality that heightens every excellence, and converts indifferent actions into virtues. We consider this propensity as a part of that spirit which makes us love, as the dearest spot on earth, that which gave us birth. If a Homer and a Virgil be destined to live for ever for having sung exploits of their ancestors which were never performed, and having clothed them with virtues which they never possessed, surely it may be proper for us, on suitable occasions, to recall and cherish the virtues of our fathers, who were more than even poets dared to imagine.

We take this opportunity to say, that the first colony of New-England have been called bigots, and rebels, and fanatics; we wish also to say, that those who have applied these charitable names, have been those who could gain notice only by carping at what they envied. From our little garret, in a retired part of this city, though in the midst of poverty, we look abroad over our country, and our bosoms throb with joy as we call it our own. The axe cuts down our forests, the tide of population rolls onward over our extended dominions, the savage wilderness gives way to civilization, our forests become ships, and bear our flag to every harbour, our

towns and villages thicken with schools, almost every cottage is enlightened by the Star of Bethle'm, the churches of our God are rearing their spires in the sight of almost every hill, and Christianity, surrounded by her thousand blessings, is going from this country to gladden other nations. It was our ancestors who left behind them the spirit which lies at the foundation of all this enterprise and decision of character.

Something more than two centuries have elapsed since the fathers of this country were dwelling by their fire-sides in England. They were distinguished for nothing but their piety, for the time had not come when their energies were to be exerted. The sword of persecution was now raised by a merciless arm, and after seeing their native villages illuminated by martyrdom, they fled to Holland, to find a resting-place till this sword should again sleep in its scabbard. Here they peacefully settled, waiting for their sun of prosperity once more to rise upon them. During the twelve years they spent in Holland, no one of their number was ever convicted of a crime before a civil magistrate. Surrounded by the wicked and licentious, and with no prospect of safety in England, they looked around for a place where to rear their children up for God. They might have continued in Leyden, but they saw there was no safety there for a pure and feeble church. The new world is presented, and they view it over the great waters. We talk of the hardships and sacrifices of modern Missionaries, and we believe they are often great and severe, but we believe also that no modern Missionaries have ever made greater sacrifices, or possessed more of the spirit of the Gospel, than did these Pilgrims. We doubt if there could be a much more imposing sight than the embarking of these men from their native shores for the wilds of America. They are a little, feeble, persecuted band of Christians. They love the church, and are determined to forego any sacrifices for her good. Assembled on the beach for the last time, they kneel in prayer among their kindred; for the last time exchange the thrilling farewell with their friends. They enter their frail bark, the sails are spread, and they once more turn to view their native homes: the spot where they spent their childhood and youth, the blue land of their fathers fades from their aching sight, and all before them is dark, and gloomy, and cheerless.

"Some natural tears they dropt, but wip'd them soon;

"The world was all before them, where to choose

"Their place of rest, and Providence their guide."

The God of the Pilgrims guided their fragile vessel over the dangers of the deep, amid the storms of winter, to the coast of New-England; and, from the first moment after they had stepped upon the rock at Plymouth, a church has existed, and the winds of America have wafted the breath of prayer to heaven. This band of Christians gave the character to this country which it now possesses. But we follow them no farther; we are about to introduce our readers to a tribute to their virtues from an abler pen.

When we took up the production, whose title we have copied at the head of this article, and noticed the occasion of its being written,

and the name of the author, we expected to find it a beautiful piece of composition, and in every respect worthy of the writer. Nor have we been disappointed. We shall make a few short extracts, that our readers may judge if we are mistaken; and we hope our readers will not fail to peruse this little pamphlet, from which they will derive so rich a repast. We have said that this is a beautiful piece of composition, and we wish to add, that the powers of Mr. Whelpley are by no means ordinary. He possesses an uncommonly fine and classical taste, a fertile imagination, and a great flow and compass of language. He writes with great purity and chastity, and always with perspicuity. If we might be allowed to suggest any dangers peculiar to himself, we could wish he were a little more attentive to the strength of his sentences, and to the energy of his thoughts. We admire the smooth flowing stream, that spreads and widens as it advances; but the impression is sooner erased than if we could see it foaming, and dashing, and spending its fury in a progress too strong to be resisted by any obstacles.

The "theme" of this discourse is, "*The memory of the just is blessed.* Prov. x. 7. After naming his text, Mr. W. thus breaks out:

While then we condemn to oblivion the names and the actions of all those who, instead of being the benefactors of their race, "have been the scourges of God and the terror of men;" while we refuse a memorial to those who have only fought battles, and sold the lives of men, and rolled many garments in blood—who have wrought the iron bands of despotism, or increased the aggregate of human misery, or put out the lights of science and religion, in order to be themselves the rulers of the darkness; while we think it shame to give the semblance of hallowed feeling to the memory of men—however much they may have been seen and felt in the world's affairs—who have had neither goodness nor greatness enough to save their name from perishing, and their destiny from heaven's curse—it becomes us to cherish the idea of those who have been "*the just,*" the good, the only great, "*the excellent of the earth;*" and we will gladly, for it is fit and beautiful before the face of heaven, to recall their names and memorize their deeds. We will speak of them in the solemn assembly; we will tell our children what they were, and what they did; we will pursue their bright image till it lead us back again through all the scenes of their labour and suffering, and ascends to heaven from the places of their last repose; we will still dwell upon their character, their spirit, their actions, their example, and give them the embalming of our soul's affections, and they shall live and be immortal, for they are worthy.—pp. 8, 9.

The great object of Mr. W. is to show "*the influence of religion upon the character and conduct of the Plymouth Pilgrims, and to inquire how that influence has resulted in the subsequent and present condition of New-England.*" In speaking of the motives which led our fathers to this country, our author observes:

It was not that they were opposed to the religious establishments of Britain, for they honoured and loved them; and before and after their emigration repeatedly sued for their protection and prayers: it was not that they were hostile in their feelings or principles to the Church of England, for they were not: they were even disposed to retain, in general, the diocesan form of episcopacy; and at their first coming over, as well as at

other times, "They did in a public and printed address, call the Church of England their dear mother, desiring the pious members of that Church to recommend them to the mercies of God in their constant prayers, as a church springing out of their own bowels."—p. 20.

After giving a brief account of the manner in which the Pilgrims "formed themselves into a perfect community," before they landed, we have the following eloquent strain :

And where do we find on the pages of history a fact like this? the record of a company of emigrants so employed? or of an empire thus originated? When they commenced their enterprise, it was under the sanction of a royal charter, contemplating only the purposes of trade; but now they were ready to disembark a self-governed and independent people:—when they left Leyden it was for some restricted territory on the banks of the Hudson; but now, by the right that discovery and possession give, they were ready to become the lords of a land of liberty:—yesterday they were but a feeble band of colonists, fleeing for conscience sake to another country; to-day they are a distinct republic—the perfect germ of a mighty nation is developed, and is now ready to be planted in a soil that had not been trodden before, and in an air that had not been breathed before by civilized man. This was the influence of religion! it was because they loved the glory of God, and the advancement of the Christian faith, more than the praise of men—liberty of conscience more than the affections and blessings of a mother country, that they became first pilgrims—then a republic—and at last an empire!—pp. 24, 25.

The truth and correctness of the following remark will at once be acknowledged :

While we are reviewing the civil polity of the Plymouth Colony, we cannot fail to notice the interesting fact, that the direct influence of religion upon their minds gave birth to the first government of principle that ever existed upon earth. Thence sprang the germs of civil liberty and enlightened jurisdiction that have since expanded into our charters of government and the federal constitution:—instruments that are now the wonder of the world; insomuch that at the present day not a colony struggles into being, or a nation breaks the yoke of a despot, but ours must be the model of their constitution. And no wonder, for it must be so, that in the progress of religion and knowledge, the nations of the earth, and the islands of every sea, will welcome those principles of civil and religious liberty which our fathers held at so dear a sacrifice, and in which we, their national offspring, now singly and gloriously triumph!—pp. 37, 38.

We before hinted that the Pilgrims had a true missionary spirit; it seems we are not alone in the opinion :

In the great design of evangelizing the heathen world, which is now calling forth the energies of all Christendom, the Pilgrims hold a distinguished place. The lives of Elliot, and Mayhew, and Edwards, and Brainerd, the first apostles to the Indians, are now the standing commentary upon the Saviour's grand commission, "Go ye into all the world, and preach the Gospel to every creature." They were *Missionaries*. They travelled where the only comforts and luxuries of life were such as wild nature furnished to the fowl and to the beast: they dwelt where, for centuries, a race of immortal beings had groaned under the unalleviated curse, had lived

without virtue, and died without hope : they laboured where no divine precept or accent of mercy had ever broken the stillness of death, or a Sabbath smiled :—in the heart of a horrid wilderness, they planted the glorious cross ! and when their work was done, they laid down their heads at its feet, and slept in peace ! The dews of heaven came down gently upon their graves : the angels of mercy built them a monument : the stranger from the far country saw it, and the poor Indian came out of his woods to weep over it, and think of the “rest that remained to the people of GOD !” They were Missionaries ! Blessed be God, their mantle now rests upon a thousand heralds of the cross in both hemispheres, and in the ocean’s farthest isles !—pp. 46, 47.

There are several other beautiful and instructive passages which we are tempted to quote, but one more must suffice.

But I have done : not because the theme is exhausted, for you see how it swells immeasurably—how it peoples all the region of thought and feeling—how deeply it enters into the present condition and character of New-England and her sons—how it spreads out, like heaven’s clear and merciful light, over all this happy country ; and with the visions and prophecies of a holy patriotism, fills the abyss of future times ! I leave you to judge whether I have estimated too highly the influence of religion upon the spirit and conduct of the Pilgrims ; and whether I have ascribed too much to this influence in accounting for the fact, that in the national panorama this country is now—the world being judges—the brightest, sweetest, holiest spot on earth ! I will trust your judgment, because I feel that I have an advocate in your best affections that is not constrained by prejudice or power : and I will call you once more—it may be the last time before our spirits shall return to the God of our fathers—once more, on these sacred altars, which but for them had never been reared, to leave a memorial of filial piety and gratitude to God. Here let us bless their memory by resolving to follow their examples, and to imbibe and perpetuate the humble, the pious, the venerable, the exalted spirit of the Pilgrims !—pp. 50, 51.

Before we close this article we would improve the opportunity to suggest an idea which we have been desirous to advance some time. When we read a pamphlet like the one before us, and justly admire elegant composition, we cannot but regret that such writers should not use their pens oftener. We are not now speaking in reference to Mr. Whelpley alone, but to our clergymen generally. There seems to be a notion among the ministers of this country, that in the course of their lives, they must publish a little something, either for the purpose of widening their sphere of usefulness, or leaving something that will immortalize their names in the circle of their immediate descendants. Hence, they too often hastily write and publish a sermon, or some small pamphlet, and then sit down contented. Hence, too, the multiplicity of pamphlets which we find smothering in dust on the shelves of the bookseller. Now we have no desire to diminish this *scribendi cupiditas*, but we wish to see the current take a different channel. We certainly have no desire to see our clergymen determined to publish something “right or wrong ;” but to put forth their labours on a higher scale, and produce compositions more worthy and respectable. Why should a man be content to print a shilling pamphlet, which, though it may be truly excellent, as far as

it goes, will scarcely be known by the extent of its circulation, or its continuance in being, when, by a more vigorous exercise of those powers which God has given him, he might produce a volume that would do honour to himself—be useful to the church, and to mankind—and elevate the standard of the religious literature of our country? Do our clergy know that a large portion of the learning of this country is in their hands, and that we have a right to expect that they will give it to us in greater quantities, and in a more permanent form than these occasional and ephemeral publications? We repeat it, writers cannot and ought not to expect to rise to literary immortality by a single pamphlet—our literature cannot become more respectable by a few hasty efforts—the church cannot revere the writer who publishes for her benefit only what he writes in a single week.

Intelligence.

ENGLAND.—JEW'S SOCIETY.

The following presents a summary view of the present state of the plans of the Society for the Conversion of the Jews:—

1. The Episcopal Chapel, at Bethnal Green.
 2. Schools, containing 38 boys and 44 girls.
 3. The Hebrew New Testament—More than 10,000 copies circulated.
 4. German-Hebrew, and Judæo-Polish New Testaments—Many thousands.
 5. Tracts in various languages, on the subject at issue between Jews and Christians—Many hundred thousands.
 6. Converted Jews, preaching the Gospel, including Mr. Moritz, employed by the Emperor of Russia—Six.
 7. Missionary Agents of the Society abroad—Twelve.
 8. Stations where they have laboured—Amsterdam, Frankfort, Leipzig, Dresden, Warsaw, Posen, Breslau, Wilna, Cracow, Cochin, and Jerusalem.
 9. Seminary for the education of Missionaries to the Jews—Six have gone forth; five are preparing themselves for their future labours.
 10. Auxiliary Societies in England and Ireland—About one hundred and fifty.
 11. Societies abroad in connexion with the London Society—Nine.
- A separate Fund is open for the Hebrew New Testament, and another for Missions.

UNITED STATES.—ANNIVERSARIES IN NEW-YORK.

New York Sunday School Union Society.

The Seventh Anniversary of the New-York Sunday School Union was observed in a manner similar to preceding years, but with increased animation and effect. The scholars, to the number of upwards of 3,000, were assembled in the afternoon within the Park.

and proceeded thence in orderly procession to the Circus. They nearly filled that extensive building—the boys were arranged in the pit, and on the stage. The sight of this multitude of young immortal beings, gathered, by the hand of Christian benevolence, out of the streets and lanes of this great city, collected in companies under the care of their teachers, and sitting under their various standards, in one silent congregation, was deeply affecting. Many a heart swelled, and many a warm tear gushed at the spectacle. After an appropriate prayer by the Rev. Mr. Baldwin, a simple and appropriate hymn of praise was sung by the children, led by Messrs. Allen and Sage. The effect of these notes of infant praise, proceeding at once from thousands of voices, and commemorating benefits of the highest value, was solemn and even sublime: it led the thoughts onward to coming days, when the praise of the Almighty shall be the business of nations, and shall roll around our happy earth like the sound of seven thunders.

The meeting was then addressed in a solemn and impressive manner by the Rev. Mr. Knox, who contemplated the scene before him as connected with that vast system of Christian enterprise which marks the age, and has already produced such great effects throughout the world.

He was followed by the Rev. Mr. Osgood, a gentleman long known to the Christian public as devoted to the cause of Sunday Schools, in which he has visited Europe, and travelled through the interior of our own country. He spoke with great fervour, and the simplicity of his language adapted his address to the capacities of his little auditors, while its unaffected warmth and sincerity was well calculated to carry it to their hearts. "Do you not hear," said Mr. O. "the voice of the great God in this assembly! What are those words I see written on your standards—'*Those who seek me early shall find me*;' and on another, '*Suffer little children to come unto me*.' They are the words of the great God our Saviour: he is in the midst of you—angels are looking down on this sight. Oh! favoured children, what do you enjoy! I have travelled in the wilderness, where I saw children without books, almost without clothing; nobody to teach, nobody to care for them: while you—what a glorious contrast!—are taught the way to heaven. Will you not try to improve such precious privileges? Will you not give your hearts to the great God? If you heard his voice, loud as the thunder, speaking to you out of the clouds, you would all listen—you would all be ready to hear what he had to say to you; or if I told you that in travelling I had been to a country where there was no death—no sorrow or crying—no sickness—no poverty—but all the people were perfectly happy, you would listen to me with wonder; you would all attend to me. But, dear children, God does as really speak to you; and there is such a place—a holy, happy heaven—and every Sunday scholar may go to it, if he will listen to Jesus Christ, and obey him." Looking at the standards which hung in various parts of the pit, and many of which were crowded on the stage where he stood, Mr. O. exclaimed, with eloquent animation, "These are glorious banners!

far more glorious than any blood-stained conqueror ever beheld waving round him. Long may they wave over our land ; far and wide may they spread, till they have triumphed in all lands over ignorance, vice, and misery."

In the evening the Society met in the Brick Church, where, after an introductory prayer by Dr. Spring, the Annual Report was read by the Secretary, Mr. Eleazer Lord. From this document it appears that, besides the direct, many and great collateral benefits are produced by these institutions, particularly in the re-action of the system upon those who are engaged in conducting it. Numbers of the teachers have been made to feel the truths they inculcate, and have openly professed Christ's cause ; while some have enlisted themselves in his service for the work of the ministry. Addresses were delivered by the Rev. Mr. Bruen and Rev. Mr. Henshaw ; after which a letter was received from the President, Richard Varick, Esq. declining a re-election on account of the pressure of declining health. The resignation was accepted with regret ; and the following Officers chosen for the ensuing year :—

Rev. Dr. JAMES MILNOR, President.
 THOMAS CARPENTER, 1st Vice-President.
 DIVIE BETHUNE, 2d Vice-President.
 RENSSELAER HAVENS, 3d Vice-President.
 WILLIAM COLGATE, 4th Vice-President.
 JOHN H. HILL, Treasurer.
 ELEAZER LORD, Corresponding Secretary.
 HEMAN AVERILL, Recording Secretary.

And a Committee of twenty-one Managers.

UNITED FOREIGN MISSIONARY SOCIETY.

The annual meeting of this Society was held on Wednesday, the 7th of May, at 7 o'clock in the evening, in the great room of the City Hotel. The business of the evening was introduced with prayer, by the Rev. Dr. Milledoler, and the Annual Report read by Zechariah Lewis, Esq. the Secretary of the Society. The Report was highly interesting, but from its great length, we are enabled to present but a very condensed view of its many important items of valuable information.

The first missionary station mentioned is that among the OSAGES UPON THE ARKANSAW, but as most of the details under this head have reached us in other ways, and have been already laid before our readers, we shall only briefly state, that it gives a cheering account of the peace between the Osages and Cherokees, of the erection of new missionary buildings, the increased cultivation of the farm lands, and in particular, the favourable result of an experiment in raising cotton. The issue of this interesting experiment encourages the Board to believe, that means may be derived from this source to provide for the entire support of the mission. The total value of the missionary property is \$24,000, an increase since the last year of more than the whole original outfit.

Similar accounts are received from the GREAT OSAGE MISSION. New buildings have been erected there also, and the quantity of land under cultivation, and number of live stock, have been considerably increased. The Osages expressly invited the farmers of the mission to come to their village and commence ploughing, that they might learn; and *White Hair*, the leading Chief, was foremost and active in promoting the measure. The school was increasing, and all things wore an encouraging aspect, when the revocation by Congress of the Agency system threw a sudden and calamitous cloud over their prospects. The Indians were persuaded, by the new traders, to remove sixty miles from the missionaries, and to withdraw their children from the mission school. Some children, however, still continue, and to these the removal of their parents has, on the whole, been rather a benefit than otherwise. A church was organized at this station in March last.

The Seneca and Tuscarora Missions were represented as in a promising state.

One hundred and forty-five Auxiliary Societies have been formed, nineteen within the last year. The receipts during the same time have fallen short of the expenditures more than *five thousand dollars*.

After reading the report, Mr. Lewis turned to the President of the Society, and in the name of the Chief Warrior of the Osage Tribe, presented to him the *war club* which that Chief had formerly used—it was accompanied with an inscription to the following effect:—"To the Hon. Stephen Van Rensselaer, the great chief of the United Foreign Missionary Society; *Mad Buffalo*, chief of the Osage warriors, sends you this club, and tells you that he has been a great and good warrior, but now he loves war no more."

A certificate also accompanied it from the superintendent of the mission, declaring the rank and high military character of the donor.

After this simple, but pathetic triumph of the peaceful genius of Christianity, J. C. Hornblower, Esq. addressed the meeting with much apparent feeling. He spoke of the harmony between the efforts of Missionary and Bible Societies, and adverted with satisfaction to the lively interest in both exhibited by the females of this country. He closed his speech by presenting the usual resolution for the acceptance and printing of the report.

The motion was seconded by the Rev. Mr. Bruen, who thought that the very name of the document was of itself sufficient to support the motion. It was a *Missionary Report*—and what was the Bible itself but a missionary report—the history of the greatest mission ever undertaken! What was the Revelation to John in Patmos, but a missionary report of what Jesus Christ was about to do in evangelizing the nations of the world? This nation was attracting the eyes of Europe, its civil institutions were about to be copied in either hemisphere. And should not the Church lift itself up to view? Should it not declare what we are doing for those wretched tribes, the aborigines of the soil? European curiosity was awake: some viewed us with envy, some with benevolence; both wondered at the progress of our settlements, and the unpre-

cedented growth of our population, and inquired what recompense the natives had received whom we were driving westward before us? A sad recompense. Not that we would reflect upon our fathers, as though no efforts had been made until our own day, in behalf of these wanderers of the forest. Our fathers made noble efforts. Nay, who were the authors of this very spirit, and these very measures which mark our day? It was the Brainerds and the Elliots—yes, sir, it was among us that this sacred fire was first kindled, which now illumines, and is soon to warm the whole earth. I rejoice, sir, that we are their descendants. The day in which we labour is auspicious. What has not God already wrought in leveling mountains to plains before us? How different are the Osages and Cherokees of our days from the Pequots and the Naragansets, who murdered our fathers? Who would have believed that in so short a period after they were first visited, these savage tribes would have appropriated their revenues to the support of schools? They have not only suffered our efforts to proceed, but they have actually brought their money and laid it down at our feet. It would be a crime to neglect such opportunities of good. After urgent exhortations and encouragement to persevering and increased exertion, Mr. B. remarked, that our missionary stations are monuments to the praise of this nation, more enduring than the pyramids of Egypt. The pyramids were erected to cover dead men's bones, but these mark the spots consecrated by the last footsteps of those who left the earth, and ascended to a heavenly glory.

In closing his very interesting address Mr. B. asked, is it not to be feared that of those who aid the cause of missions, and welcome the feet of missionaries, among us, some may be but like those of old, who, destitute of Abraham's faith, received angels, and fed them, and then sent them away to deliver others from the city of destruction?

A resolution of thanks to Auxiliary Societies and other contributors to the Society's funds, was then offered by Mr. Harris, who appeared, he said, as a representative of the Seneca mission, having received it in charge from the chiefs of the Seneca nation, to make known the interest which they felt in "the good society at New-York." "When you arrive," said these chiefs in council, "tell the good society that we thank them for remembering us, and that we pray the Great Spirit to bless them." At the feet of this gentleman sat two little Indian girls, about ten years of age, neatly but plainly dressed, whom he presented to the Society as baptized children of the church at Seneca, who came as the representation of seventeen more in the mission school, to ask our prayers for their nation.

The effect produced by this spectacle was very powerful; the little creatures looked timidly at the assembly, and then laid their arms round each others necks. Many a female eye was wet with tears. The Missionary, in the meanwhile, in urging the duty of evangelizing the Indian tribes, adverted with becoming warmth and earnestness to the many injuries they had endured. Before the

white men came among them they were comparatively happy—the lake, the river, and the forest, presented them with a rich repast, and they drank of the pure unadulterated fountain stream ; there was no poison mingled with it. The great ambition of the Indian then was, that he might possess a spot where he might mingle his own dust with the dust of his fathers ; but with remorseless cruelty even this had been denied him—their dwellings in flames, their wives and children abandoned to an infuriated soldiery, they were heard to utter, as their last comfort, this melancholy reflection, the white men will soon cease to persecute us, we shall soon be beyond the feeling of their injuries. Sir, said the missionary, let us wipe off the stain. But how can we ? By sending to those who still remain the blessings of civilization and Christianity. Is it objected that these were deeds of our fathers, and we are not responsible ? Let it be remembered, that God's providence dealt with men in their national capacity, and that he had expressly threatened to visit the iniquities of the fathers upon their children, to the third and fourth generation. Did not Christ himself declare, that on that generation should come all the righteous blood shed by their fathers, from the blood of righteous Abel to the blood of Zacharias, whom they slew between the porch and the altar ? If we refuse to send his gospel to these tribes, may he not bring their blood in like manner upon us ? If we refuse, what better are we doing than garnishing our father's sepulchres ; with this difference, they murdered the bodies, we the souls of the heathen.

The motion was seconded by the Rev. R. B. E. McLeod, in a speech in which he dwelt upon the usual topics appropriated to missionary meetings, and attributed the deficiency in the Society's funds to a want of fuller information among the Christian public respecting the designs, the utility, and necessities of this association. He proposed the printing of a monthly circular.

Rev. Mr. Smith, of Ball Town, offered a resolution, declaring the necessity of vigorous and increased exertion. When he had seen that war club laid upon the President's table, he had felt emotions such as could not be expressed, and had formed the determination of embracing an opportunity he had long wished for, of raising his voice to plead for the heathen : but when he had afterwards seen those two little girls bowing their heads in assent to the declaration of their teacher, and then laying them on each other's neck, he felt that all eloquence was superseded ; he felt that objects which address the eye have a power such as no art can reach, no melody equal, no pencil emulate, no language express. A tide of feeling was already flowing through this assembly, which induced him to relinquish all purpose of further pleading. He remembered that one hundred and eighty thousand of those poor natives were already pleading, in silent eloquence, from the shores of the Pacific, whither we had driven them, and where the cold waves forbade their farther retreat—pleading with this audience, with every individual in it, not to leave those seats till they had devised some plan to relieve the finances of the Society.

This motion was seconded by the Rev. Mr. Cox, who, in a short but pertinent speech, placed the obligation to missionary exertion, where it ought to rest, on the express command of God. With his characteristic boldness and decision of manner, Mr. C. urged the words of the Saviour, *Go ye into all the world and preach the Gospel to every creature*, words spoken by, he said, a Jewish peasant, but by one who happened to possess omniscience, omnipresence, immutability, and almighty power. They settled the question of duty; we had, as his disciples, no option in the matter. The command was his, and it *must* be obeyed.

Mr. Cox related an anecdote in illustration of the authoritative effect of these words, which, when simply mentioned, defeated the ablest and most plausible arguments against Indian Missions. "Was God's command to be obeyed or not?" shut the mouth of one of the ablest statesmen of this country on this subject.

In view of this great principle, he closed his speech by encouraging the Society to enlarge its enterprise, and increase its exertions.

The meeting was attended by a crowded audience, of which the larger part consisted of Ladies.

The Annual Sermon was delivered in the Church, in Murray-street, on the succeeding Sabbath Evening, by the Rev. P. M. Whelpley. The introductory prayer was offered by the Rev. Dr. Blatchford, of Lansingburgh, and the concluding prayer by the Rev. Mr. Harris, one of the Society's Missionaries.

AMERICAN BIBLE SOCIETY.

The seventh Anniversary of the American Bible Society was held at the City Hotel, on Thursday, the 8th of May.

The President of the Society, the Hon. John Jay, was prevented from attendance by the increasing infirmities of advanced age; but a communication was received from him, which shows, that although the feebleness of age held his body a prisoner, his heart was present, and in all the vigour of youth too.

We cannot, of course, detail the contents of this excellent address, but we may remark, in general, that commencing with the characteristic coolness and reflection which have ever marked the powerful mind of Jay, it proceeds to notice with animation the condition and prospects of the world; and having taken a rapid and general survey, it terminates with this consolatory and encouraging conclusion:—"If so, we are engaged in his service, and that consideration forbids us to permit our ardour or exertions to be relaxed or discouraged by attempts to depreciate our motives, to impede or discredit our proceedings, or diminish our temporal resources; whatever may be the characters, the prejudices, the views, or the arts of our opponents, we have only to be faithful to our Great Leader. They who march under the banners of EMMANUEL, have God with them, and consequently have nothing to fear."

The issue of Bibles and Testaments during the last year was a few short of *fifty-five thousand*, making the total issued by the Society nearly a QUARTER OF A MILLION.

The speeches delivered this year were, in general, able and appropriate. Though the subjects of observation have been so often descanted upon, genius still finds a new wreath to offer; and, what is better, the fragrance of its offerings to this cause has, in no degree, palled upon the public sense. Curiosity is as much alive as ever, and the hall of the celebration continues to attract and concenter the most dignified, as well as the most pious of our citizens.

The first speaker was the venerable Dr. Woodhull, of New-Jersey. His tall yet not ungraceful figure, animated with all the fire of youth, though crowned with locks which more than eighty years have left as white as snow, attracted universal attention; and when he had closed his very animated address, a general murmur of mingled respect and surprise ran through the assembly. He remarked very feelingly on the character of the age: the contrast of its privileges with even Apostolic days, when copies of the Scripture were comparatively rare, and still more with the early days of the Church's existence, when, as in Moses' time, a single copy was all the world contained. He then noticed the Apocalypse prophecy concerning the two witnesses, and advanced many reasons for understanding it to refer to the two Testaments. He drew a striking picture of the triumphs of Infidelity, and the impious hopes openly avowed by its friends here as well as in France, and then compared its fond predictions with the present attitude of the Bible cause. He encouraged the Society to redoubled efforts; and after an affecting allusion to his own advanced age, concluded with a lofty anticipation of the ultimate triumphs of truth in the earth.

He was followed by the Rev. Mr. Ross, of the Methodist Church. The address of this gentleman was of considerable length, and contained some very striking passages. He compared the present season to that of the first outpouring of the Spirit, and though we did not see Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia assembled, we beheld Christians of every variety met with one accord in one place. We did not expect, indeed, the rushing wind and the lambent flame. We did look and hope for the effectual descent of the Holy Spirit, to glorify truth and spread the Church. He hailed the hour that gave birth to the American Bible Society; it was an hour in which the hope of Zion revived; in which the Angel of Mercy rejoiced, and on which the Father of Mercies looked down and smiled. Mr. Ross then went into a series of observations on the condition of the Heathen world: the effects of its long-boasted Philosophy, and the glaring absurdities, as well as revolting crimes, which it had exhibited as the fruit of reason on the subject of Religion. He traced the effects of Philosophy from ancient to modern times, and showed that it had grown neither wiser nor better; and hence he argued man's want of the Bible, and our duty to circulate it. He concluded with the soothing reflection, "that though like the good King of Israel, we might not be permitted to build the House of the Lord, bringing forth the topstone with shoutings of grace, grace unto it, yet our successors would have that unspeakable joy, felicity, and honour."

The Rev. Dr. Milledoler spoke with his accustomed ardour. He

presented a summary view of the internal and external evidence of the divine origin and authority of the Scriptures, and then forcibly appealed to common sense to determine, whether a production in which all these characteristics met, could by possibility be a lie and a forgery? In urging the necessity of the speedy and universal diffusion, Dr. M. adverted to the appalling number of human beings who are daily passing out of the world, and the criminality which cannot but attach, in God's sight, to those who have the Bible, and still permit so many millions to live and die without it.

"Behold, then, millions of our race, degraded, benighted, ruined, moving forward with ourselves, for life or death eternal, to the judgment bar of God. Behold them, for they are your own flesh who are thus moving forward, and there is yet hope of their recovery. 'Under the stainless sky of their unbroken night,' said a late feeling advocate in their behalf, 'lie buried the elements of all that is great and exalted in our common nature—the materials whence the Divine Illuminator can elicit sparks of heavenly fire. The instruments which he can harmonize to the touch of holy love—the souls which he can form anew into heirs of God and immortality.'

"Oh, when once his Holy Spirit shall begin to move upon the face of those dark chaotic waters, how shall order spring out of confusion, and rays of light and glory return to us from the regions of darkness, and the shadow of death."

He frankly confessed the doubt he had at first felt as to the expediency of one central Society, but this doubt had fled when he beheld the meeting of the Convention; its tone and spirit convinced him at once that this was the finger of God, and the opinion had been continually strengthened by its subsequent history.

"The whole operation of the American Bible Society, since that auspicious period, like the mighty operations of the heart upon the human system, receiving and transmitting life's warm blood to every part of that system, has served to transmit life and energy to our most distant kindred institutions."

Dr. Milledoler's motion having been seconded by the Hon. Chauncey Langdon, of Vermont,

The meeting was addressed by the Hon. Dewitt Clinton, who, in moving a vote of thanks to the President, took occasion to pay a deserved tribute to the memory of Boudinot, and then added,

"His worthy successor is, I learn with deep regret, disabled by bodily infirmity from attending in his place, but he has favoured us with an emanation from his highly gifted mind. Like his predecessor, he was a statesman of the revolution, and has rendered eminent services to the Republic. After a life devoted to patriotism, illuminated by talents, and distinguished for independence and integrity, he has dedicated his setting sun to the diffusion of the light of the Gospel, and has given all the weight of his elevated character to the support of an institution which embraces within its purview the highest interest of the human race. He too will, in the course of nature, follow, ere long, his distinguished predecessor. Let us render him, when living, the honours due to his high office in this institution, to his exalted merit, to the purity of his private, and to the usefulness of his public life."

(To be continued.)

NOTICES AND ACKNOWLEDGMENTS.

Several communications have been received, which we have not room to notice at present.

This number commences the *tenth volume* of this work. Persons who wish to become Subscribers for it, will please send their address to D. FANSHAW, Printer, No. 1 Murray-street, or to JOHN P. HAVEN, *Theological Bookseller*, No. 182 Broadway, New-York. See terms on the cover.

Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."

To the Editor of the Seaman's Magazine.

IMPORTANCE OF THE SALVATION OF SEAMEN.

MR. EDITOR—I had just set down to write to you on the great subject of the salvation of seamen, when I received a communication from the Rev. G. C. SMITH, of Penzance, England, designed for the Seaman's Magazine.* I send it to you for publication,† and hope it will be instrumental in awakening in American Christians a deeper sense of their obligation to do something to christianize *one hundred thousand American seamen*, most of whom are now going the downward road to endless death. I would also hope that the following extract of a letter from Pr. STEPHEN RUST, Esq. of Bristol, England, to his friend in this city, would have, on the heart of American piety, and American philanthropy, the effect it was doubtless designed to have.

"I am astonished, that in such a highly favoured city as New-York, the Society for propagating the Gospel among Seamen, should languish for funds to pay off its debt for the M. Church, and even be obliged to borrow money to pay the interest! Here, where so few of the wealthy do any thing for the good of seamen, we are out of debt, through the exertions of the middling class of society. As a gentle reproof, which your wealthy citizens cannot but feel, be pleased to ask your dear husband to pay the requisite sum to constitute me, a foreigner by birth, but I hope, humbly hope, a brother in Christ, a Member for Life."

The sum of \$50 from this gentleman is now in the hands of the Society for promoting the Gospel among Seamen. I hope many in this country will follow the example of this pious foreigner. In order to bring the subject more immediately and extensively before the public mind, I design, in future numbers, to consider the importance of the salvation of seamen, by presenting their importance in a religious and commercial point of view, and their claims on the religious and commercial world for moral and religious improvement.

THE SEAMAN'S FRIEND.

* Those who have read of the successful labours of Mr. Smith, in the mariner's cause, and his numerous friends in this country, will regret to hear that his active exertions have been interrupted by serious indisposition. Though his health was somewhat improved when this communication was dictated, he did not expect soon to resume his labours.—*Editor.*

† See next page.

For the Seaman's Magazine.

RISE AND PROGRESS OF BETHEL UNIONS.

I have just read the Rev. Mr. Truair's Journal of his tour in the United States, on account of seamen. My attention was particularly arrested with the following remark :—

"From Concord I went to Hanover, where I found friends who were willing to contribute to your aid, as I also did at Lyme. The collections in these towns will be considered very good ones by those who are acquainted with their situations. The students at Hanover were mostly away from the college, it being vacation ; and as it is but a little while, as I was informed, since the people of that place began to think that they had any thing to do for charities abroad. Two professors of the college in this place suggested the propriety and expediency of converting the Society for promoting the Gospel among Seamen in the port of New-York, into a kind of national institution, answering, in some respects at least, to the "*British and Foreign Seamen's Friend Society and Bethel Union*," instead of resembling, as it now does, only the "*Port of London Society*," and also of having auxiliaries formed to it throughout the country. They were of the opinion that this measure would remove every objection made against the Society, or its operations, in its present form, and greatly facilitate the object which it has in view. As the same object was repeatedly suggested to me, and as the inquiry was often made, whether I could not form auxiliaries to the Society, in New-York, I felt it my duty to notice the fact ; and for that end I have incorporated these thoughts with the details of this report."

Now, as I have had some little experience in this affair of seamen, I shall here collect my views on a subject which I consider of real importance to the sailor's cause in the United States, where, next to England, I think it of the utmost consequence to the whole maritime world, that it should prosper most abundantly ; I remember, after the formation of the Port of London Society, and its existence for nearly two years, I said, this is well. I will praise the Lord, a Society is formed. I have seen, in some measure, a desire accomplished that has, for many years, engaged my attention, my correspondence, and my prayers : but this Society is *local*, strictly local, both in its name and its *operations* ; the latter I saw were, and from the demand on the funds, must be confined to London. A Secretary might write to a friend or send a report, but still the business of the Society would lie in the Port of London, and as such the public will always consider it. I then looked around me to the out-ports, and I said what is to be done for them. I thought of the admirable prayer signal which the praying sailors had brought into use, viz. "*the Bethel flag*," and I said this will do, at a trifling expense, to establish religious meetings for sailors in every port ; and in time it will be so universally known, that it will be as well understood by sailors in every port of the world, as a bell is in every parish, to invite the people to divine worship. A signal is every thing to a sailor, especially one that he esteems as a favourite. A sailor accustomed to

squadrons, fleets, or convoys, always looks to the mast head for general orders. A flag, therefore, is quite in character; he is quite at home under it; he is taken in his own way, and the ideas of "bunting, signal, halyards, hoisting, displaying," &c. all these are so congenial to his taste, that if any one flag could be made an universal signal, it would answer the purpose; but if the emblems of the flag were striking, and the name expressive of something scriptural, and a large body of exemplary sailors could be induced cheerfully to adopt it, the consequences of so simple a means would be incalculable. All this I saw in full progress from the Bethel flag. It was no invention of mine, but a design that grew up and was established by a few pious seamen. I thought this was the work of the Lord; and I desire even to adore him for it. The Port of London Society, hoisted, as a signal for divine worship, "Blue Peter;" this I never liked, nor did I ever think it suitable, for this reason: if a solitary merchant ship perform divine worship at sea, she was not accustomed to hoist any flag, and in port every man did as he pleased; go on shore, or stay on board, worship or not worship; but he had no controul over his neighbour; and, therefore, if he had prayers on board, he did no more than every other ship in port did, that was, hoist the flag of his country at the mizen peak, and perhaps a burgee with the ship's name at the mast head; well, then, what had merchant seamen to do with Blue Peter. It was a flag entirely confined to a man-of-war, and too much calculated to remind sailors who had been in a King's ship, of the days of their impressment and imprisonment. If "Blue Peter" were intended by the Port of London Society, to invite only officers on board, naval officers might pay respect to it; but what is the fact? The Floating Chapel is surrounded by merchant seamen, hundreds of whom never saw "Blue Peter" hoisted in their lives until they saw it in the River Thames, and I believe see it no where else but there. The hour of service comes, and sailors now happily attend, but it is not Blue Peter that draws them there, as I have known hundreds and thousands attracted to religious worship by the popularity of the Bethel flag. Again I reflected that, though I saw a few of some denominations, in the Port of London Society, yet I could wish to see *all* denominations more generally acting in this good work, and especially the Methodists, who have been so active in other causes, and who were, undoubtedly, *the few at first who began this cause on the Thames*. Thus I was led on from thought to thought, until I came to this conclusion, "something of a more general and enlarged nature is wanted in *addition*, not in *opposition*, but simply in addition to the Port of London Society, in order to extend the benefits of religion to sailors beyond the port of London;" with this impression I went to work, collected a few friends, and formed a new Society for general good; and as I was anxious to identify the Society with the word *Bethel*, that was adopted; and as I wished it to be, in the fullest sense of the word, an *Union* of all good men, who love our Lord Jesus Christ, this word also was chosen; and as the work lay among seamen, I proposed we should call it *The Bethel Seamen's Union*. This was done, when I received a

letter from G. F. Angas, Esq. of Newcastle, and an intimation that, if we would extend it to foreign countries, he would join us, as his brother, Captain G. Angas, was now in Holland, endeavouring to do some good among Dutch sailors. We then added British and Foreign to the name. Mr. Angas went from London to the North, and laid the foundation of Societies in Edinburgh, Glasgow, and Greenock, (the latter principally through captain Smith.) Edinburgh, very properly, called their Institution The Seamen's Friend Society; and as complaints had frequently been made, that Bethel Seamen's Union gave no direct idea to the public; and as I was more than ever convinced in about ten months, that a great national institution was wanted, I took the liberty of proposing to the committee, and it was unanimously carried, that the name, in future, should be *The British and Foreign Seamen's Friend Society and Bethel Union*; such it remains, and such it is likely to continue. This is a plain statement of facts; and when I look to the immense good that has been accomplished in three years, I am constrained to believe the work was, and is of God. I have been led to this train of thought, from what I consider the great propriety of the suggestion to the Rev. Mr. Truair, by the professors of the college at Hanover. I think the Seamen's Society at New-York will never be able to do so much good, and be so extensively sanctioned by its local, as by a more general name. Mankind will have their little prejudices and prepossessions. They will love their own towns, their own districts, and every thing connected with them, better than others, in which they have no local interest; and I fear with all the respect good men of other states and ports might feel for the excellent characters who manage the institution; still there may not be that zealous co-operation that is so very desirable. Make the Society national, and you destroy, at once, the idea of locality; you remove prejudices, and you claim, with justice, general interest, and general support. Make it *American*, and every American citizen will feel more or less that it is *his* Society, and demands his aid. Might I venture a step farther, I should say, call it the American Seamen's Friend Society and Bethel Union, and then go forth with your righteous claims on American piety, and American liberality. The two great National Societies would then resemble each other, both in name and in general operations, while the Ark, in the port of London, and the Mariners' Church, in the port of New-York, would present an interesting parallel. Arrange such an establishment, and in a few years how sublime! how devotional! how interesting, and how attractive will the picture be to the whole world! Two great National Institutions, British and American, presenting the most benevolent and gracious aspect to seamen of all countries, and two noble local Societies exhibiting models of what can, and what ought to be done for the religious and moral instruction and improvement of sailors, in the chief sea-port of every nation. This fitness, order, and just arrangement, would strike the world with its propriety, and finally become influential, by example, in producing the universal dominion of Christ Jesus on the ocean as well as on the land; when it shall be said, with application to

spiritual authority, "Great God and Father, we worship and adore thee for this Son, our Saviour, the Lord Jesus Christ;" for, "thou hast made him a little lower than the angels, and crowned him with glory and honour; thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet. The fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. O Lord, our Lord, how excellent is this name in all the earth."

G. C. S.

Penzance, England, March, 1823.

Correspondence.

To the Editor of the Seaman's Magazine.

LONDON, March 1, 1823.

MY DEAR SIR—By this conveyance I have sent you arrears of Sailor's Magazines to this date: also some of our last Report, and an Extract from the Sailor's Magazine, which will do to forward, by post or otherwise, to your different ports; and I hope you will be enabled to stir up Christian friends, all along your coast, to seek after the salvation of Seamen, as every day convinces us that, if they receive the Gospel of the blessed Jesus, they will do as much good in the dissemination of it as many of our Missionaries.

SAILORS IN THE ARCTIC SEAS.

The account from the Arctic Seas speaks a volume, as it shows that Seamen, when they go abroad, do not leave their religion at home; and while they are keeping their Sabbath holy under such circumstances, it is very encouraging for friends at home to go forward in the noble work of evangelizing them. The seed sown springs up and bears fruit, and there *shall* be a glorious harvest. Christians seem now to be awaking from their long slumber, as it respected seamen; and those who were shunned and despised as some of the most abandoned characters on the earth shall now become more zealous to spread the Gospel, perhaps, than some of our Missionary Societies.

FAVOURABLE PROSPECTS.

You will see, by the Report, the number of places round our coast where Societies are formed, and the Bethel Flag waves to invite seamen to worship God. Since that has been printed, a Society has been formed at Newcastle-upon-Tyne. A Minister at the Isle of Man, who was formerly a Midshipman in the Navy, has written for a Flag, expressing his wish to hoist it there, and invite his brother seamen under the sound of the Gospel.

This day I have received a letter from Hull, in which the writer says, "We have received a letter from Selby, wishing to know how to act in the formation of a Seamen's Friend Society for that port;" and we have been truly rejoiced at receiving an account, last week, that a *Bethel Society* had been formed at *Calcutta*, and you will see,

by the Magazine of this month, the respected names of CAREY, MARSHMAN, WARD, &c. &c. on the Committee. Thus, my dear Sir, is the work of God spreading far and wide; and it must, it *shall* spread, for the Lord hath said, "The abundance of the sea *shall* be converted unto him," here is a new and extensive field for usefulness open, and as the *indefatigable* Missionaries have put their hand to the work, may we not anticipate great things indeed? The Lord has prospered them in every thing hitherto, and will he not bless their Message to Seamen?

BENGALÉE SERMON TO LASCAR SAILORS.

Mr. Ward attended the first Public Meeting of the British and Foreign Seamen's Friend Society and Bethel Union, and ably advocated the cause; I had at that time a depôt for provisioning Lascars while their ships were discharging, and invited Mr. Ward to go down and preach to them one morning in Bengalee. The whole were collected into a large room, where they listened with the greatest attention, to a sermon on the love of Christ to poor sinners. I never witnessed a more interesting scene; their singularity of dress, their colour, and, above all, the attention of these idolaters under a preached Gospel, seemed to warm my heart, although I did not understand a word that was said; and I thought this might be the beginning of a great and glorious work among *heathen sailors*. I entreated Mr. W. before he left England, to do something for sailors in Bengal, and I am happy to hear the result. A Bethel flag is immediately to be forwarded to the new society, with magazines; and a pious friend, who is going out as surgeon to Bombay, will take out another for that very important port, where I trust that a "Bombay Seamen's Friend Society and Bethel Union" will be formed before the end of the year. When I look back for a very few years, at the commencement of this work, which was like the little cloud, no bigger than a man's hand, and how wonderfully it has spread in so short a time, the greatest sceptic, one would think, must admit, that it is the work of God, and not man. To HIM be all the praise. I long to hear that every port in the United States has the Bethel flag, and hope your next will convey some interesting intelligence on this subject.

WATERMEN AND LIGHTERMEN.

The attention of some Christian Friends here, has recently been turned towards the watermen and lightermen of the Thames. I think they have, if possible, been sunk to a greater degree of depravity than seamen were, although constantly within the reach of the Gospel, if they chose to attend under its joyful sound. Last year when the Rev. G. C. Smith was in London, he went to all the stairs on both sides of the river, for an extent of about five miles, conversing with them and preaching to them. It is somewhat remarkable, that during the last six or eight months, more casualties have happened among that body of men, by drowning, and sudden death by various means, than I remember ever to have taken place before. Immediately on hearing any of these events, hand-bills were

circulated among the watermen, that a funeral sermon would be preached on the solemn event. We were happy to see them attend in greater numbers than was expected, and good has been done among them. Thus encouraged, the "Thames Rivermen Society" was formed at a public meeting, at the City of London Tavern, in December last, when William Thompson, Esq. M. P. who is an Alderman of this city, and Sheriff this year, took the chair. The great room was completely filled, and a considerable number of firemen attended with the insignia of their different offices. All these men are watermen. The business of the evening went off with the approbation of all present, and Mr. Thompson became the President of the society. Our first attempts with these men are, to establish prayer meetings on the banks of the river, and we have succeeded at Lambeth, Scotland Yard, Hungerford Market, Whitefriars, Bank-side, and at the Cambrian Chapel, on week-day evenings. At the latter place, there is also a sermon every Sabbath afternoon, and a prayer meeting is held also on Sabbath afternoons on board the long barges which go into the interior of the island, and the attendance at all these places has exceeded our expectations. The severe frost we have had this winter, which put a stop to the navigation of the Thames, has been particularly favourable to us. The society's avowed intention was to "promote Religion and morality" among watermen and lightermen; many of them opposed it, saying, we were going to make them all *Methodists*. As several thousands (with their families) were in great distress, from being thrown out of employ, the Society advertised for relief for them from the public. Nearly £400 were raised and distributed among them, in bread, meat, coals, and flannel, which has turned the tide much in our favour with them, and several of those who were most alarmed at the idea of *Methodism*, have since regularly attended with us.

DRUNKEN BEN AND EGLANTINE.

I shall now proceed to give you an account of one who I have reason to hope is a changed character. I must introduce myself rather more than I wish, but hope you will excuse the egotism, which I dislike as much as yourself. You must have read in the *Sailors' Magazine*, the account of a lighterman named Eglantine, falling into a ship's hold, which caused his death in a few hours; and that a funeral sermon was preached to Watermen on the occasion. On the morning of that Sabbath, I went on board the Floating Chapel; on getting into the boat, I found I was to be rowed down by a Waterman, whom I *knew* to be a most abandoned character, for swearing, drunkenness, and I believe also for thieving. Indeed, I had for a long time expected to see his name in our police reports, as taken up for some robbery. As we went along, I said to him, "Ben! you knew poor Eglantine." "Yes, Master, very well; he went off very suddenly; it was a sad accident." "Yes, Ben, it was; there is to be a funeral Sermon preached on account of it, at the Cambrian Chapel, this afternoon; I wish you would come and hear it." "My clothes are so very bad, Master, I am ashamed to

be seen any where." I spoke to him of death, and the necessity of preparation for the solemn change; that if there was not a change in him, his soul would be lost for ever. We then got to the end of our journey, when I ordered him to make his boat fast, and come in; but he objected for a long time. At last he consented, and heard a Gospel Sermon, I believe the first for many years: not so, myself, on that occasion: for while the Minister was preaching, I was so lost to every thing, by contriving how I should get Ben to the Chapel, in the afternoon, that I scarcely heard a sentence from the pulpit. I thought I ought to remove his objection on account of clothes, by fitting him out, and came to this determination. On our return home, I told him he *must* come; and that, as the shabby appearance he made was an objection, if he would be at my house soon after 2 o'clock, I would supply him with other clothes. Finding himself so closely pressed, and not wishing to go, he said, "Excuse me to-day, Master, and I will come some other time." I looked seriously at him, and said, "Ben! if I had met Eglantine last Sunday, and invited him to hear a Sermon, what would you have thought if he had made the same idle excuse that you have: he never had another opportunity, as he was dashed suddenly into Eternity the next day, and to-morrow you may be a corpse." This had the desired effect, and he said, "Well, Master! then, to please you, I'll come." He was as good as his word, and was newly clothed. We went together to the house of God, which was numerously attended by his brother watermen, many of whom were affected to tears. Ben attended the following Sabbath, and now regularly: he has abandoned swearing, public houses, and his old companions in iniquity; he has become a better husband and father, reads the Scriptures in his family, and sends his children to a Sunday School. He has been jeered and scoffed at by many along shore for turning *Methodist*; but he has not only received their ill-treatment and hard words with a proper spirit, but vindicated religion and religious characters before them all. The alteration in this man is so visible to all on the River, (for he was well known,) that for some time past it has been the common conversation among his acquaintance. Some have remarked to me, "its being very strange to see 'Ben' in a place of worship, and some of his old acquaintance, whom he had persuaded to come with him." Another lighterman, who has attended very regularly, acknowledged to me, the other day, that he had been a most profligate fellow, both in the Navy and on the Thames; but had been Providentially led with others to hear the Funeral Sermon for Eglantine, when he received his first serious impressions. Last Sabbath evening he engaged in prayer with the sailors on board ship for the first time in public, and I believe him to be a new creature in Christ Jesus. I have some good hopes of others who attend, and believe the Lord will make this Society a blessing to many—already there is an alteration for the better on the banks of the river. May the time soon arrive when songs of praises, and the breath of prayer may be heard from the source to the mouth of the Thames.

I shall not fail to give you every information that may be useful or

encouraging, and hope that the New-York Society will seek out those characters who have been the most degraded in society, and shunned by the religious public. I have more hopes of such men than such as are considered decent, moral people ; but they must be *invited*, and even *constrained*, to come in to the Gospel Feast. I hope you will furnish me with particulars of your proceedings in America, and do, pray, endeavour to stimulate the friends of the Redeemer, in every Port along the coast, to raise the Bethel flag, and invite the seamen together. We have had a most severe gale, which commenced this morning (March 4) at one o'clock, and it now blows tremendously. I have no doubt that hundreds, perhaps thousands of seamen, within the last twelve hours, have been hurried to the bar of God, from our coasts. Pity, and pray for the fatherless children and widows. Every gale that blows, I am led to think of the supineness (may I not say idleness) of Christians, that they do not come forward with more zeal and energy, and Christian love, to attempt to snatch these poor men, as firebrands, from eternal flames. Pardon us, O God, for our past neglect, and let the remnant of our days be more devoted to thee and thy cause.

To-night the Monthly Prayer Meeting of the Bethel Union, takes place, in the upper pool. The flag is now flying within two hundred yards of me, on board the Swift, Captain Foster. We expect a good number of our friends from the lower pool ; and I trust the seamen's cause, in America, will not be forgotten at the Throne of Grace. Adieu, my dear sir ; may the Lord prosper and bless his own work, is the sincere wish of yours, most sincerely,
T. P.



For the Seaman's Magazine.

TO THE SAILOR.

I've seen the lightning cleave the pole,
I've heard the tempest round me roar ;
I've seen the mountain billow roll,
And dash upon the surging shore—

On the rude waves a ship was borne,
Swift as the winds the ocean sweep,—
On a sharp rock the ship was torn,
And sunk beneath the foaming deep.

And then I heard the shrieks of men
Commingle with their dying prayer,—
I listened still, and heard again,
Nought but the tempest howling there.

The whelming wave had stopp'd their breath,
And quenched the flame which life had fed ;
They struggled with the arm of death,
Then, wearied, sought their coral bed !

Oh ! could their spirits ever sleep,
And perish with their mortal frame,

Then o'er that fate we'd cease to weep,
Which snatched them from a life of shame.

But, ah! they live, for ever live,
Plung'd in abodes of gloom, they dwell
Where none, release from pain can give,
Or break the iron gates of hell.

Storms will assail their harassed souls,
Tempests of wrath, and quenchless fire,
While round a burning ocean rolls,
Kindled by God's relentless ire.

Oh, sailor! sailor! hear the voice
Which bids you know a Saviour's love,—
Which bids you come and taste the joys
Felt by the holy throng above.—

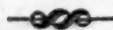
Know that a God has died for you,
And ope'd for you the gate of Heaven—
Know that for guilt of crimson hue
Thou may'st repent, and be forgiven.

Ah! should you drop the sorrowing tear
O'er sins that blacken all your life;
Then would you have no hell to fear,
Amid the raging tempest's strife.

When gentle zephyrs softly blow,
Peace would reside within your breast;
And, 'mid the ocean's fervid glow,
Your soul in hope would sweetly rest.

Your's would be joys beyond the grave,
Your's would be realms of bliss above,
Where seas nor raging tempests rave,
To break the calm of holy love.

A. T.



SAILORS RECEIVING THE BIBLE, AT LIVERPOOL.

Report of the Agent.

187. The captain is a director of a Bible Society in New-York; he is also a subscriber to the Marine Bible Society in that place, and has assisted in promoting the building of a church for seamen there. From him I obtained the information, that every captain may be supplied with Bibles, on application to either of the above societies; and that many seamen had become subscribers to the Marine Bible Society in New-York, in the amount of three shillings each, for which they are entitled to a Bible; all the crew had Bibles.

199. The crew of this vessel understand the value of the Bible. The ship had been supplied, and the captain gave the men every opportunity the duties of the ship would admit of, to read their Bibles.

231. Had been supplied in America; all the crew had Bibles.

297. Had been supplied three voyages since; the books were much read.